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The Tahrik-i-Jadid

ZAHUR 1353 H.S.

AUGUST 1974 C.E.

Editor : Naseem Saifi

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Paramount Chief of Agona State

arriving at the site of Ahmadiyya Hospital, Agona Swedru.

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MONTHLY

TAHRIK-I-JADID

RABWAH

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Editor

NASEEM SAIFI

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Malfoozat

(The words spoken by the Promised Messiah, peace be upon him) :

WE ARE MUSLIMS

I tell you truly and I say this on oath that I and my Jamaat are Muslim and we believe in the Holy Prophet, peace and blessings of Allah be on him, and in the Holy Quran, in the same way as a true Muslim should believe in them. To get out of Islam even as much as one step is certainly a means of destruction and whatever the nearness to God that one can attain is made possible only through complete and perfect obedience to and love for the Holy Prophet, peace be on him. Without this, it is not possible at all. There is no other way of righteousness except his own way.

(Al-Hakam 17-9-1906)

I say it in clear words and in fact this is my faith and my religion that no one can attain to spiritual bliss and heavenly grace without following the footsteps of the Holy Prophet, peace and blessings of Allah be upon him.

(Al-Hakam 24-9-1906)

Obedience to the Holy Prophet, peace be on him, is the means for the love of God, and without this one cannot attain to His love.

(Al-Hakam 24-1-1907)

I know this through the true knowledge that has been vouchsafed to me that nobody can reach God except by following the Holy Prophet, peace and blessings of Allah be on him, nor can anyone attain to God realisation (without the love for the Holy Prophet, peace be on him.)

(Haqiqatul Wahy page 02)

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SO SAYS

THE PROMISED MESSIAH

(Peace be on him)

The Holy Prophet, peace and blessings of Allah be on him, is Khatamun Nabiyyin and the Holy Quran is the Khatamul Kutub. Now, there can be no new Kalima nor can there be any new Prayer. Whatever the Holy Prophet, peace and blessings of Allah be upon him, said or whatever he did and whatever is there in the Holy Quran—if these things are abandoned, there can be no salvation. Whoever will abandon these things will be thrown into the Hell. This is our religion and this is our faith.

(Al-Hakam 24 10 1906)

I am a Muslim. I believe the Holy Quran to be the Khatamul Kutub and the Holy Prophet, peace and blessings of Allah be on him, to be the Khatamul Anbiya. I declare that Islam is a living religion and it is through this religion that real salvation can be obtained. I believe in the Destinies ord ined by Allah and also in the Day of Resurrection. I pray facing towards the Kaaba and I keep all the fasts of the month of Ramazan.

(Al-Hakam 1-10-1900)

I and my Jamaat arc accused of not believing in the Holy Prophet, peace and blessings of Allah be upon him, as the Khatamun Nabiyyin. It is a great lie against us. The force, the certainty, the God-realisation and the insight with which we believe the Holy Prophet, peace and blessings of Allah be upon him, to be the Khatamun Nabiyyin, is not believed in them even one in one hundred thousand by others.

We believe the Holy Prophet, peace and blessings of Allah be upon him, to be the Khatamun Nabiyyin with perfect insight (which is better known to Allah) and Allah has made Khatmi Nubuwat so clear to us that the sweet beverage of this Irfan that has been given to us to drink, gives us a special sweet taste which no-body can understand except those who have drunk deep at this fountain.

(Al-Hakam 17-3-1905)

For no reason whatsoever such a person is dubbed a Kafir who really and truly believes the Holy Prophet, peace and blessings of Allah be on him, to be the Khatamul Anbiya and who takes the Holy Quran as the Khatamul Kutub. He believes in all the Prophets and he is a follower of the Qibla and takes as lawful what the Shariat declares to be lawful, and whatsoever the Shariat declares to be unlawful, he takes it as unlawful. (Siraj-i-Munir page 4)

It must be remembered that we do not claim to be anything except a servant of Islam. He who ascribes anything else to us, tells a lie. We receive blessings through our Noble Prophet, peace and blessings of Allah be upon him, and we obtain God-realisation through the Holy Quran. It is therefore appropriate that no-body should think of anything else, other than what we have said, otherwise he will be answerable to Allah for what he says. If we are not servants of Islam then all that we do is vain, worthy of rejection and some thing for which we should be taken to task. (Al-Hakam 17-8-1899)

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We are Muslims and we are the Ummat of Mohammad ; peace and blessings of Allah be upon him, and we deem it kufr (Disbelief) to have a new kind of Prayer and to shift from the Qibla to some other side. We believe in all the commandments issued by the Prophet, peace and blessings of Allah be upon him, and we believe that to avoid even the smallest of them is meanness. Our Claim is based on what Allah says and what our Holy Prophet, peace and blessings of Allah be upon him, says. We have not abandoned following the Holy Prophet and we have not framed any new Kalima or Prayer, or Haj or a separate mosque (like a splinter one). We are working towards the service of Religion and we are trying to make it dominant over all the religions of the world. It is for us to follow the Holy Quran and the Hadith which are proved to be the words of the Holy Prophet of Allah, even such Hadith as are considered to be very weak, provided they are not contradictory to the Holy Quran and we take the Bukhari and Muslim as the most correct books after the Holy Quran. (Al-Hakam 30-9-1904)

WHAT THE WORLD PRESS SAYS ABOUT THE AHMADIYYA MOVEMENT

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—1—

A Great Muslim Leader, Dr. Soekarno, President of Indonesia, in appreciation of our Missionary services says :

"Ahmadiyyah has a far reaching influence even beyond the borders of India. Its Branches stretch far and wide. It spread its literature to every corner of the globe. People of Europe and America are studying these books. Propagandists of this Movement are to be found everywhere. Ahmadiyya is an important factor in the propagation of Islam in Europe particularly and among the intellectual circles throughout the world in general. For this virtue it has the right to accept an honorary salute and deserves our gratitude.

(National Front News of Indonesia, December 20, 1962)

—2—

THE HERALD (a Catholic newspaper in Nigeria) in its issue of August, 19, 1955 says :

"If past attempts at reform have misfired, what of the ocular demonstration—the changed position of our Muslim countrymen. They were the most backward community upto some 30 years ago, but since the Ahmadis started their progressive campaign wonderful changes have been wrought among them."

—3—

"At the same time the local expansion of Islam received renewed stimulus and encouragement with the arrival of new Muslim immigrants from the Middle East and India and Pakistan, and the introduction of dynamic missionary movements such as the Ahmadiyya Sect in West Africa ... ..."

Islam in Tropical Africa
Edited by I.M. Lewis

—4—

In its issue of 27th July 1958, THE DAILY TIMES of Nigeria says :

"The Ahmadiyya Movement adopted traditional methods of Christian Missionary Societies in order to spread the faith of Islam. And it certainly does seem that in parts of the West it is spreading faster than Christianity."

—5—

Thence, perhaps, new powers might be born amongst the Oriental peoples, which could check the present decay of Islam or even turn it into new growth, if Europe were to continue along the lines which it is following just now. Who would deny the possibility at least of such a new development, after seeing, for instance, how movements like the Ahmadiyya, with its strong ethical powers and its no doubt deep religious feelings, are able to exercise a certain influence far beyond what has so far been considered to be the frontier of Muslim territory ?

('Whither Islam ?' Edited by H. A. R. Gibb, Chapter V. Indonesia, by Professor G. C. Berg [University of Leiden] page 309).

—6—

A Christian writer of repute, S.G. Williamson, professor of the University College of Ghana, admits in his book '*Christ or Muhammad*' that the hold of Christianity is slackening due to the impact of the Ahmadiyya Mission. He says :

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"In Ashanti and the Southern Parts of the Gold Coast, Christianity to the present time holds the advantage. But in some parts of the South, particularly along the Coast, The Ahmadiyya Movement is making great gains. The popular hope that the Gold Coast would soon become Christian is in greater danger than we think."

—7—

The eminent orientalist, H.A.R. Gibb, in his book entitled '*Muhammadanism*' has paid tribute to the work of our Mission in these words :

"Both Branches (of Ahmadis) are distinguished for their extensive Missionary activity, not only in India, but also in England and America. The Qadian party in particular are active opponents of Christian Missions in the East Indies, and in South East, and West Africa." (Page 142)

—8—

J. Christensen & A. Neilsen, in their book 'Islam' have the following to say about the Ahmadiyya Movement :

"All their activity and enterprise is surprising. Like other reform movements they do not want to throw away the shaken Islam : they claim that this very Islam which is being taken as a hindrance in the way of progress supplies the most enlightened code for human conduct in every field.

"The direct result of the endeavour and enterprize of the Movement can be stated by saying that through their influence and teaching thousands of Muslims who do not belong to its membership form in fact a strong rampart against Christian

Missionary activity. Though these Muslims are not members of the Ahmadiyya Movement, yet they peruse its literature, so that armed with the knowledge and information contained therein, they should be in a position to cope with Christian attacks against Islam, and be able to present their religion in a new light."

—9—

"Mirza Ghulam Ahmad became, in a sense, the apostle of liberal Islam and presented it in a form mingled with mystical and purely oriental elements which, however, un-familiar to western minds, are the time-honoured accompaniments of constructive missionary work in Indian thought, and bear traces of the Persian influences which have already pervaded North West India. Taken out of this environment the movement resolves itself mainly into liberal Islam with the peculiarity that it has a definitely propagandist spirit and feels confident that it can make an appeal to western nations, an appeal which has already been made with some measure of success. If it be thought that this success be insignificant it must be remembered that Missionary progress in India where the Muslim community is now the largest in the world, was slow; it has won one-fifth of the population there, and this has taken three times as long as it took Christianity to spread through the Roman Empire. Rapidity of progress is not always the most reassuring sign in Missionary work. But the Ahmadiyya Movement in England does not only aim at making converts, though it invites them: It is making a very definite effort to improve the attitude of the English people towards Islam and to secure for it a fair and just hearing, a purpose which must command sympathy even from those who are actively engaged in Christian Missionary work amongst Muslims, for the removal of mis-representation and mis-understanding can only be a gain to both sides in controversy.

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Islam at the Cross Roads, page 108, 109
by De Lacy O'Leary, D. D. London, 1923

—10—

I have mentioned several times the weaving of Ahmadiyya influence into the emerging Islamic patterns. This is easily the most active and extensive Moslem Missionary Movement in tropical Africa.

God, Allah, and Ju Ju—Religion in Africa today—By Jack Mendelsohn, page 111 & 112

—11—

Sierra Leone is the chosen ground in West Africa for the Ahmadiyya Muslims who, strongly directed from Pakistan, are entrenching themselves in this Small State.

Medical Mission and Schools :

The Ahmadiyya Movement claims to express Islam in ways pertinent to the modern world, and to answer the challenge of Christianity. It is now proposing to set up a medical mission in Sierra Leone, and its schools are increasing in number.

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In West Africa, Islam, according to the most recent authoritative survey, progresses ten times more rapidly than Christianity.

The Pakistan Times 11 December 1960

—12—

The American Magazine, *Life*, which has a circulation of several millions published an article about our Missionary activity in Africa with pictures of our Missionaries and Schools. The following is an extract from this article :

"Until recently Islam had no Organised Missionary Movement. Today, however, there are signs that it has begun to interest itself in the technique of Christian Missions—And certain shoot sects are exhibiting symptoms of religious energy. Of these, the most vocal is a mordern sect called the Ahmadiyya, with Headquarters in Pakistan and Missionary Centres throughout Europe, Africa, America and the Far East. The pictures on these pages disclose some of their efforts in Africa where Islam's doctrine of true brotherhood of man has appealed powerfully to negroes.

In some areas where Christian and Muslim Missionaries are in competition, Islam gains 10 converts for every one who accepts the rival faith. It is significant that in West Africa, Islam has come now to be regarded as the religion of the blacks opposed to Christianity, the religion of the Whites."

(LIFE, May 9, 1957)

—13—

"The number and variety of pilgrims on this year's Hajj were living proof of the fervour that burns within the youngest of the world's universal faiths. According to Islam's missions-minded Ahmadiyya Movement, there are 647 million Muslims around the world ; less partial statisticians lower the figures to a still impressive 465 million. Today, 35 countries, in Africa and Asia have Muslim majorities. In much of West Africa, Islam now gains converts of a 9 to 1 ratio over Christianity.

India's Ahmadiyya Movement helped revive Islam's long dormant lust for converts. Twentieth century nationalism gradually brought independence, and a new spirit of confidence, to Islamic countries of Africa and Asia.

(TIME, U. S. A. News Magazine 16 - 4 - 1965)

The Nigerian Daily 'West African Pilot' says in its issue of January 4th, 1963:

> "It has long been obvious that the Christian Church in its present frame has no hope of survival in Africa. The unprecedented growth of Islam is giving the Christian Church in Africa severe headache. The only cure is for the Church to change its present frame. The alternative is extinction."

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Pray! Pray!! Pray!!!

Hazrat Khalifatul Masih III has advised all Ahmadis all over the world to pray very fervently to God to keep the Jamaat under His own protection,

He has told them to ask for help with patience and prayer by offering humble supplications in Tahajjud and other prayers.

Huzur himself prays for the Jamaat that God may bless every member and grant all of them strength of faith and sincerity.

The Review of Religions

A MONTHLY MAGAZINE DEVOTED
TO THE CAUSE OF ISLAM

THIS IS AN ORGAN OF THE
AHMADIYYA MOVEMENT
WHICH REPRESENTS
TRUE ISLAM

ADDRESS
The Review of Religions, Rabwah, Distt. Jhang, Pakistan.

The Message of Ahmadiyyat

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'What is Ahmadiyyat and what was the purpose of its establishment' is a question that rises in the minds of those who are acquainted with this Movement as well as those who are not acquainted with it.

Hazrat Muslih Maud, may God be pleased with him, opened one of his Addresses in 1948 with the above quoted question. He told his audience that those "who are not acquainted, generally ask questions about superficial matters whereas those who are acquainted with it go quite deep in their study and ask questions of real importance."

He said, first of all, he would like to say something about those whose acquaintance with Ahmadiyyat is superficial and who, due to lack of knowledge, have various kinds of misunderstandings.

Some of these uninformed people think that the Ahmadis do not believe in the Kalima "*La Ilaha Illallaho Mohammadur Rasulullah.*" They are of the opinion that Ahmadiyyat is a new religion and since, according to them, every religion must have a Kalima the Ahmadis also have a Kalima of their own. But the fact is that neither Ahmadiyyat is a new religion, nor a Kalima is necessary for every religion. Huzur said that he would like to go further and say that Kalima is the symbol of Islam and of no other religion whatsoever. Just as Islam is unique in its being universal so also it is unique in having a Kalima. As everybody is expected to know, the other religions have also divine books but so far as the "word of God" is concerned it is the speciality of Islam. (Huzur explains here the difference between the divine books with other religions and the word of God that is vouchsafed to Islam, at some length). He further remarks that although every religion was ushered into the world by one or the other prophet, there is no religion whose prophet has explained the wisdom underlying the commands of its religion, except Islam. As for Christians, they believe in Jesus Christ but he being divine, according to them, cannot be an example for the human beings. So far as Islam and the Prophet of Islam are concerned they explain to their followers —and in fact to the whole of humanity—why a certain thing should be done and what advantages would accrue from it.

Huzur says it is sheer cruelty and injustice on the part of the people that they have formed Kalimas for other prophets also as *La ilaha Illallah Ibrahim Khalilullah;*" *La ilaha Illallah Musa Kaleemullah;*" "*La ilaha illallah Isa Ruhullah*". These Kalimas are not to be found in the Old or the New Testament.

In short, it is not essential for

(Continued on page 11)

Notes & Comments

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The Holy Quran

Commenting upon the following verses of the Holy Quran :

و ما ارسلنا قبلك من المرسلين الا انهم لياكلون الطعام و يمشون فى الاسواق و جعلنا بعضكم لبعض فتنـــة ـ اتصبرون و كان ربك بصيرا . (الفرقان : ٢١)

Hazrat Muslih Maud, may God be pleased with him, says :

"The verses answer the accusation of the non believers which they levied against the Holy Prophet of Islam, peace and blessings of Allah be upon him. The accusation was that he was just like them for he ate and drank as they did and moved about in the markets and that being the case he could not be a Prophet. God says that the Prophets who had appeared before him also ate and drank and moved about in the markets. How, therefore, this aspect of his life could be called objectionable. Of course if he had done something that was not to be found in the lives of the previous prophets, then the objection would have been justified. He was just like others and the previous prophets were no differ nt from him. The objection as a matter of fact meant that they had no faith in the advent of the Prophets.

God then, says :

و جعلنا بعضكم لبعض فتنة

that is, you should not worry about the objections raised by the opponents nor by the inimical attitude they display towards you, for, we have also decreed that the believers should be tried and tested and thus the pure should be separated from the impure. During the times of the prophets these trials and tribulations take the form of separation between the father and the son and the husband and the wife and the brother and the sister. Thus all of them became the cause of a trial for one another. These trials it should be remembered do not remain confined to the families, rather in due course they extend to the nation. At times all the people have to undergo hardship and the believers and non-believers became trials for each other.

Look at the days of the Holy Prophet, peace and blessings of Allah be upon him. When he announced his being a Prophet, those who believed in him were put to hardships and at the same time those who did not believe in him also came to realise the short-comings that were eating into their body politic. If the Holy Prophet had not been raised the good qualities of Hazrat Abu Bakr, Umar, Usman and Ali would not have come to light. In the same way Abu Jahl, Utba and Shaiba's evil nature would also have remained hidden.

Thus it can be truly said that it was the trial of the believers that made the two sides show themselves in their true colours.

The Hadith

It is related by Hazrat Abdullah

ibn Shaqiq, may God be pleased with him, that a companion of the Holy Prophet, peace and blessings of Allah be on him, was the Governor of Egypt. A friend of his came to see him and looking at his hair which were not nicely kept asked him as to why he was not taking care of his hair, and that he being the Governor should not ignore this kind of things. He (the Givernor) remarked that they had been forbidden by the Holy Prophet peace be on him, to to lead a life of luxury.

This Hadis points to the fact that the Holy Prophet demanded from his from his followers to live simple lives. And none can deny the fact that the easiet and the most comfortable life is a simple life.

Hazrat Muslih Maud also laid very great strees on simple living, so much so that he included this as an item in the demands that he put forware cefore the Jamaat in connection with the Tahrik-i-Jadid. Let all of us - really all of us, high and low - lead simple lives and win the plasure of Allah and His Messenger, the Holy Prophet, peace be on him.

PRAYER POEM

against the evil of pride

I

deprive us please of being proud
and change the eyes into a cloud
whose water burst out steadily
nourshing our piety

I I

deprive us please of all the pride
enlighten our heart so wide
that we may smile like new born bride
and see His beuties in inside

Hadayat Ullah

"INVITATION"

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TO GIVE TO A FRIEND ?

ASK FOR IT FROM :

Managing Editor
Tahrik-i-Jadid, Rabwah.

(*Continued from page 9*)

every religion to have a Kalima. Had it been essential, even then Ahmadiyyat would not have had a Kalima, for, it is not a new religion. Ahmadiyyat is nothing but Islam and it believes in the same Kalima which was given to the world by the Holy Prophet Mohammad, peace and blessings of Allah be upon him, that is, *La Ilaha illallaho Mohammadur Rasulullah*. The Ahmadis believe that the Creator of this world is one God who is one and has no partners. His powers are limitless. He is *Rab*, *Rahman*, *Rahim*, and *Maliki Yaum ddin*. He possesses all the attributes that are mentioned in the Holy Quran and He is free from all those things that the Holy Quran says that He is free from them. The Ahmadis believe that Mohammad son of Abdulla, son of Abdul Muttalib, may peace and blessings of Allah be upon him, was the Messenger of Allah and the last of all the *Shariats* was revealed to him. He was raised for the peoples of the world, be they Arabs or non-Arabs, white or black—all the peoples and all the races. His Age of prophethood extends to the time that any soul is alive on this planet. His teaching is practicable—and must be practised by everyhuman being. Every-body to whom it has been made clear. (More)

A Report from Nigeria

Foundation Ceremony of New Ahmadiyya Muslim Central Mosque

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The foundation Ceremony of the Ahmadiyya Muslim Central Mosque was formally performed last Sunday, 28 April 1974 under the distinguished Chairmanship of Alhaji M. O. Oseni, President, Jamatul Islamiyya Society of Nigeria, Lagos. It will be recalled that when the old mosque was demolished on Sundy 30 December 1973, construction work started since Wednesday, 2nd January 1974 such that the construction had reached the second floor by the last Sunday.

The Ceremony, which was well—attended by members of the Jamaat from far and near, also drew large crowd of well-wishers from some other Muslim organisations and ratibi (divisional) mosques in Lagos Island. A delegation from Dahomey with their Chairman Alhaji Raji also attended the function.

The ceremony, which was arranged for the purpose of laying the brick received from Pakistan, after our Khalifah had had blessed it with his much-favoured prayer, commenced at 10.15 a.m. with a recitation from the Holy Quran beautifully rendered in sonorous voice by Bro. Abdul Aziz Toye. This was followed by the introduction of the Chairman for the occasion, which was ably performed by Justice A. R Bakare of the Lagos State High Court.

The Chairman, Alhaji Oseni, praised the efforts of the jama'at in promoting Islamic activities especially the building of mosques and expressed his gratitude for the opportunity offered to him to chairman the occasion as in his own words: "opportunity to contribute toward the building of mosque may come off once in one's life-time." He therefore appealed to all congregation, members of Ahmadiyya jamaat and well—wishers alike to contribute generously towards the construction of the mosque, whose work had reached the advanced stage Then Alhaji S. T. Johnson, Chairman mosque building Committee, gave a brief history of the efforts to rebuild the mosque. He mentioned that the former mosque had served the community for thirty years before it was demolished on Sunday 30 December 1973 due to the pressing need for greater accommodation for the growing member of worshippers, who thronged the place for Juma service; and the need that to have a more modern befitting mosque. He further added that out of N100,000,00 had been expended to get the construction up to the impressive stage of second floor within the short period of four months and therefore appealed to the audience for support to complete the job. Other highlights of the programme were the lectures delivered by Alfa S. B. Giwa and Alhaji Z. O. Elias on the spiritual importance of mosque in

Islam, and sacrifice towards the mosque, respectively. Alfa S. B. Giwa stressed that a mosque offers formal opportunity for cultivating the spiritual elevation of man such that man could establish close communion with Allah. Whereas Alhaji Zafarullah Elias in his own speech stressed the importance of making handsome financial contributions towards the course of Allah among which was the building of mosques by making references to appropriate verses of the Holy Quran. He rounded off with the hadith that "Whoever builds a mosque for Allah, Allah will build a house for him in paradies".

But the most colourful aspect of the ceremony was the laying of red-brick in the nich reserved for it on the wall of the MIHRAB (Imam's area of the mosque), and the unveiling of the plaque. Commemorating the day the red brick blessed with the Khalifa's much—favoured prayer was put in its proper place. The crowd surged forward and backward when the Amir of Ahmadiyya Muslim Mission, Nigeria, Maulana Mohammad Ajmal Shahid, positioned the red brick on behalf of the Khalifah, Hazrat MirzaHafiz Nasir Ahmad, Khalifatul Masih III, supreme Head World wide Ahmadiyya Muslim Organisation, Closely after this the Chairman Alhaji M. O. Oseni unveiled plaque to the glare of television camera. A ram was slaughtered on this occasion as a sadaqa to be distributed among the poor, in gratitude to Allah and seeking more favours from Him.

Before the ceremony was brought to a close, Alhaji R. A. Busari Chairman Ibadan Circuit of the Jamaat announced some of the donations recieved from the foreign Missions and some on the spot by members and well-wishers. Among the donations announced were :

Chairman of the Ceremony-N100 00

Justice A. R. Bakare—N100 00.

Mr. B. A Rafique Imam (London Mosque) N500 00

Maulvi M. I. Munir Incharge Ahmadiyya Mission Sierra Leone—N 100 00.

Maulvi F. I. Anwari, Incharge Ahmadiyya Mission in Germany D M N 500.00

Dr. S. Abdul Hamid from Ghana N 100.00

Dr. Ziaud Din, Incharge Ahmadiyya Clinic Kano N 500.00

Dr. Umarud-Din, Incharge Ahmadiyya Clinic Lagos N 100 00

Mr. Y. A. Alamutu N 100 00

Lajna Imaullah, Warri N 150.00

Lajna Imaullah, Lagos N 57.00

Alhaji A. K. Laguda N 50.00

There were several other donations and promises amounting to about 5,000.00

Alhaji Major M. A. Giwa gave the vote of thanks to all the guests, who had put off other engagements to honour our invitation and the Amir led in the closing prayer to bring the function to an end.

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TAHRIK-I-JADID

Rabwah, Pakistan

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AHMADIYYA HOSPITAL, SWEDRU

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The Ahmadiyya Hospital, at Agona, Swedru (Ghana) was recently formally opened by Commander J. K. Amedume, Regional, Commissioner, with the following speech :

Speech delivered by Commander J.K.Amedume, Regional Commissioner on the occasion of the opening of the Ahmadiyya Hospital at Agona Swedru on Saturday, 4th May, 1974.

Mr. Chairman, Your Excellencies, Nananom, Ladies and Gentlemen :

I am very happy to be with you this morning to perform the opening ceremony of the Ahmadiyya Hospital. I wish to thank you very sincerely for the honour done me in inviting me to perform this ceremony. I wish, on behalf of the Government, to thank the Ahmadiyya Mission in Ghana for their foresight, determination and success in building this Hospital.

Mr. Chairman, Your Excellencies Nananom, Ladies and Gentlemen, since its assumption of the reigns of Government, the National Redemption Council has vowed to remove the source of disease and ill-health which has, for the many past years, been plaguing ordinary citizens of this country especially in the rural areas. We have therefore consistently been making every effort to spread our Health Service from the Regional capital to the rural folks. Efforts continue to be made to improve upon existing hospitals to provide more beds and other facilities for treatment of patients. In order to provide Health Service to the people in their own communities, a number of Health Posts have also been opened. In the Central Region, so far, six Health Posts and one Health Centre have heen opened in the following places within the last 24 months :

Bawjiase, Odoben, Brakwa, Kyekyewere, Abura Dunkwa,

Gomoa Oguaa, and Elmina.

The Ekumfi Health Post recently completed was officially opened by me exactly a month ago and is in operation now. In addition six Health Posts are under construction at the following places and will be opened before the end of this year :

Opponso, Fanti Nyankumasi, Assin Bereku, Senya Breku, Nkum, and Nkwantanum.

It is expected that within the next five years, a new Hospital will be built at Winneba, one Health Centre at Mankessim and sixteen Health Posts constructed at various places in this Region so that the spread of the Basic Health Services both physical and functional will be brought within 20 miles reach of every village and hamlet in the Region.

Nananom, Ladies and Gentlemen, the N.R.C. fully recognises that it cannot achieve 100% success in its health programmes without the co-operation and assistance of other bodies such as our Churches, Missions, Business Organisations and even patriotic individuals who operate within our communities. It is in the light of this fact that the National Redemption Council Government is indeed happy for the role the Ahmadiyya Movement of Ghana is playing in the educational

and health needs of the people of this country. We need not recount the activities of the Ahmadiyya Movement in Ghana because the schools and hospitals dotted throughout the country bear ample testimony to the part they are playing in the reconstruction of this country of ours. The Agona Swedru Hospital which we are here to open officially today adds one more land-mark to the forward search and successes of the Ahmadiyya Movement in this country.

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This Hospital was started in 1970 in a rented house, but with determination the Ahmadiyya Movement has been able to construct its own building and at the moment the Hospital has wards for twenty-five Beds. Operation Theatre Block. Outdoor Block, a separate Block for Kitchen and attendants and a residence for the Medical Officer. This is no mean achievement. I understand there are plans to build Nurses Quarters.

Nananom, Ladies and Gentlemen, Ghana today has embarked on a great task of national reconstruction which calls for the support of everyone in our society. We have learnt from past experience that the only road to our survival is through hard work, self-sacrifice and dedication and more important, self-reliance. It is therefore heartening that the Ahmadiyya Movement have through their own efforts been able to put up this new building This is a good example for all of us to follow and to remember that our salvation lies in our own hands.

As you all know, a healthy people constitute a healthy Nation and our task of national reconstruction will never be fully achieved if we do not improve the health facilities of our people. To this end, the N.R.C. Government has since 1972 declared in no uncertain terms that it would, as much as possible within the limited resources of the country, bring health facilities to all communities in the country.

As we open this Hospital officially today, I will like to appeal to the Medical Staff and Nurses who will be working within these buildings to consider the valuable services they have been called upon to render to all those who may call here for treatment. I appeal to them to render devoted service to all those who come here to seek medical attention and be a source of aspiration by their examples of meekness and sympathy so that the sick porsons they handle may recover quickly. I wish also on the other hand, to advise all those who will report to this Hospital as patients to heed to advice given them by the Hospital Staff and so contribute to the success of their treatment. They must co-operate with the Medical Staff and Nurses so that they in turn will be able to render services expected of them. Before we point a finger at a Nurse for being rude, we ourselves should first examine ourselves to find out whether we did not give cause for it. My plea is that we need co-operation from both the Doctor, the Nurse and the Patient to achieve our common aim of saving a human life within these buildings.

The Head of the Movement in Ghana, Your Excellencies, Nananom; I have, over the past months, followed with keen interest the activities of the Ahmadiyya Movement in Ghana particularly in the Central Region and I am always very impressed with what you do in the moral moulding of the minds of the children and men of this country. I commend you for this and I hope your task, although difficult, as it must be, will be successfully completed in this country.

This is a second major function of your Movement that I have attended and on each occasion I have derived some sort of inspiration by your common aspirations the unity of purpose and the dedication to the cause that you have chosen. I wish you all the best and I am sure Allah will make you succeed in the very difficult task you have embarked upon in Ghana. I also wish this to take this opportunity. dear friends, to bid you farewell. I am sure you all know that I have been reassigned to the Ashanti Region. I know you have a Movement also in the Ashanti Region and I will follow their activities with interest and whenever possible join you in your task.

Mr. Chairman, Your Excellencies, Nananom, Ladies and Gentlemen, I now have the pleasure to invite you to accompany me to cut the Tape to declare this beautiful Hospital of Agona Swedru officially open. Thank you.

Before the performance, of the inaugural ceremony, Maulana A. U. Kaleem, welcomed the guests in the following words.

Mr. Chairman, Honourable Commissioner, Your Excellencies, Nananom, Distinguished guests, Ladies and gentlemen.

It gives me great pleasure to welcome you all to this gathering on this memorable occasion.

Mr. Chairman, the Ahmadiyya Movement in Islam was founded in the year, 1889 in Qadian, Punjab, India and thus it has had only a brief existence of not more than 85 years, and yet in this short space of time it has inspite of desperate efforts to suppress it, spread to all the continents.

The Ahmadiyya Movement, Ghana branch is little over a half-Century old since its establishment in March, 1921. The 1960 Population Census showed that adult Ahmadis numbered 175,325. That was fourteen years ago. Since then the Movement has continued steadily to attract adherents through peaceful but pursuasive propagation of the gospel of Islam But we have not confined ourselves to winning people to the faith of Islam. People must have the benefit of modern education. They must also have the benefit of modern medical facilities.

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Despite serious handicaps and the meagre resources at the Movement's disposal, it runs dozens of Schools, seven of which are Secondary Schools :

1. T. I. Ahmadiyya Secondary School, Kumasi — Ashanti Region.
2. Nusrat Jehan Girls Academy, Wa—Upper Region.
3. T. I. Ahmadiyya Secondary School, Salaga — Northern Region.
4. Adansiman Ahmadiyya Secondary School, Fomena— Ashanti Region.
5. T. I. Ahmadiyya Secondary School, Asokore — Ashanti Region.
6. Ekumfi Ahmadiyya Secondary School, Essarkyir — Central Region.
7. T. I. Ahmadiyya Secondary School, Gomoa Potsin— Central Region.

After the historic visit of the Supreme Head of the Ahmadiyya Movement in Islam, Hazrat Mirza Nasir Ahmad, Khalifatul Masih III in 1970, the Movement has embarked on health projects and has been able to establish four hospitals :

1. Kokofu—Ashanti Region.
2. Asokore— ,, ,,
3. Techiman — Brong Ahafo Region.
4. Agona Swedru — Central Region.

Mr. Chairman, in giving these statistics the aim is not to blow our trumpets, as the familiar saying goes. It is merely to indicate that, along side our primary purpose of propagating the Islamic faith we have sought to recognise our civic responsibilities and to carry them out to the best of our ability.

The Ahmadiyya Hospital Agona Swedru, was started in a rented building in 1971.

Despite the odds and difficulties which a venture of this kind has had to face a total of :

1. 188,000 Patients have been treated ;
2. 18,000 were treated free of charge.
3. 1,600 major operations have been successfully performed.

Patients as far as Tamale attended this Hospital.

The Movement is grateful to the Almighty God who through His mere Grace has enabled it to provide a permanent building for the Hospital which consists of :

1. Wards for 25 Beds ;
2. Outdoor Block ;
3. Operation Theatre Block ;
4. Separate Block for kitchen and attendants ;
5. Last but not the least the residence of the Medical Officer.

Mr. Chairman, we are confident that through the Grace of the Gracious God additional wards and nurses quarters will also be put up in due course. Insha Allah.

Mr. Chairman, the Movement is most grateful to Col. I. K. Acheampong, the Head of State and the Chairman of the National Redemption Council for his moral help in the establishment of Ahmadiyya Hospitals. We express our deep gratitude to Commander J. K. Amedume the Regional Commissioner, for graciouly accepting our invitations twice within six months and sparing time to perform the Inauguration Ceremony. Finally we are also thankful to your Excellencies the Ambassadors and High Commissioners for your participation in this function.

Mr. Chairman, Hon. Commissioner, Your Excellencies, Distinguished guests, ladies and gentlemen on behalf of myself and the Ahmadiyya Muslim Mission Ghana, I cordially welcome you all to this memorable occasion. Thank you. And our last cry is "All praise belong to Allah, the Lord of all the world".

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Some few achievements of Ahmadiyya Movement in Islam

The Holy Quran

Translated and published

1. English 2. Dutch 3. Danish 4. German 5. Swahili 6. Urdu.

Published in parts

1. Mende 2. Luguanda 3. Kikiyu 4. Yoruba.

Under preparation

1. Russian 2. Indonesian 3. French 4. Akan.

Mosques Built

Ghana	176	England	1
Holland	1	Switzerland	1
West Germany	2	Malaya	2
Indonesia	60	U. S. A.	3
Mauritius	6	Borneo	3
Sierraleone	40	East Africa	20
Burma	2	Ceylon	2
Nigeria	80		

Schools

Country	*Elementary*	*Secondary*
Ghana	36	7
Sierra Leone	15	6
Nigera	10	4
Gambia	—	1
East Africa	3	—
Mauritius	—	1

Ahmadiyya Movement,

Ghana

Communities—347 Mosques—176

Mission Houses—17

One Missionary Training College at Saltpond and an Arabic School at Wa, U/R.

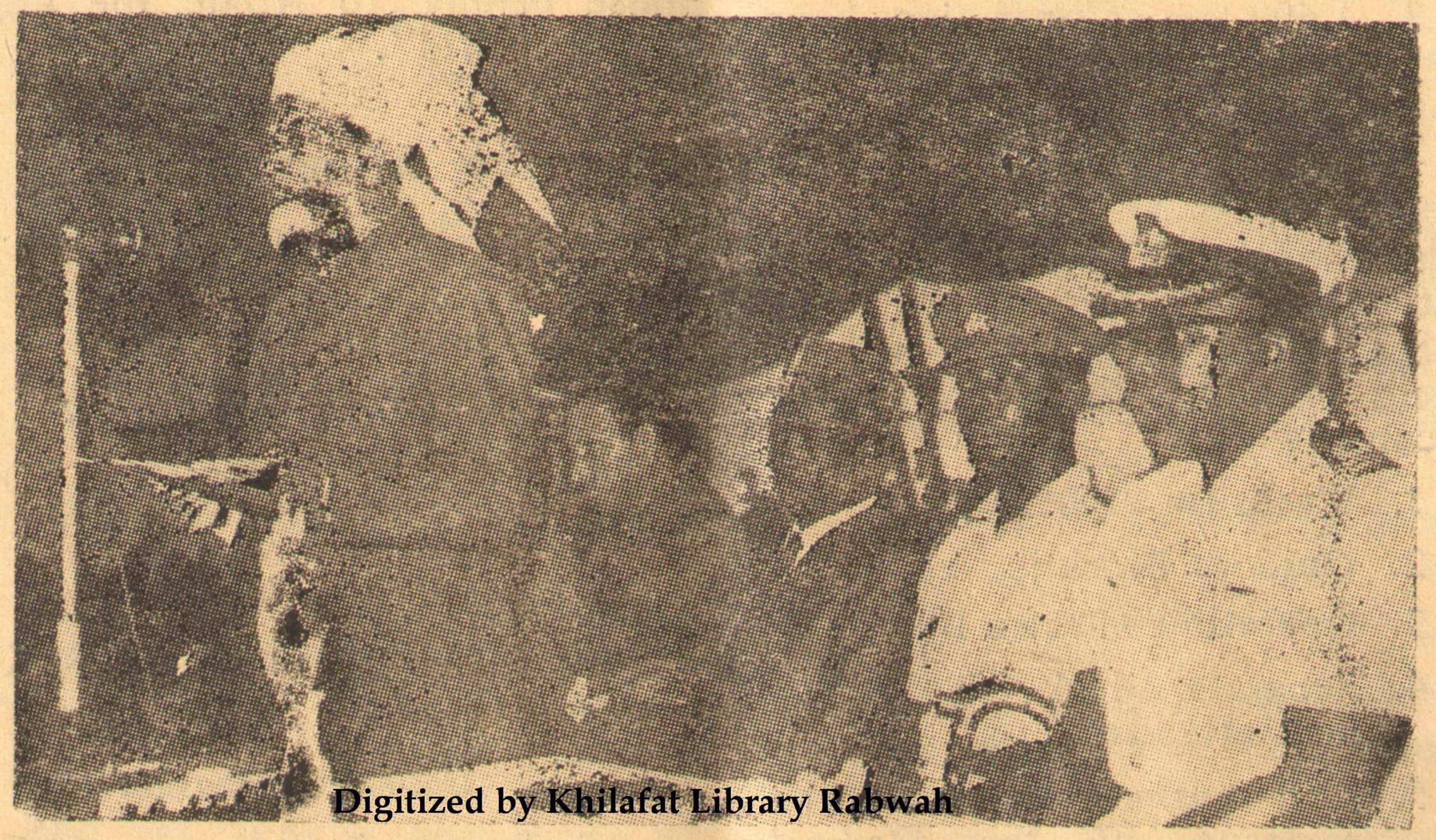
Ghanaian Missionaries 146.

Ghanaian Missionaries doing Missionary Course at Rabwah, Pakistan 3.

Ghanaian Missionaries doing Missionary course in Ghana 10.

Publishing Monthly Newspaper—The GUIDANCE—1.

Maulvi A. U. Kaleem reading his Welcome Address at the inauguration of Ahmadiyya Hospital, Agona, Swedru.



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اگونا سویڈرو (غانا) میں احمدیہ ہسپتال کے افتتاح کے موقع پر

The Social Boycott

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WHAT THEY SAY

Advising the Press of the country, the Prime Minister, Z. A. Bhutto, remarked that they should exercise restraint and refrain from adding Journalistic fuel to emotional fires.

"In a message on the occasion of the fourth anniversary of daily Musawat, Lahore, the P.M. said that in such an incendiary climate of opinion when some segments of our society persisted in preaching violence and intolerance towards our compatriots it was imperative for a journalist to exercise restraint and avoid bigotry, airing of prejudices and emotional rabble rousing. The message added "We all know that Islam preaches a very hight degree of tolerance. Therefore as Muslims we must respect the feelings of others and refrain from adding journalistic fuel to emotional fires. That is what responsible journalism is all about."

(Pakistan Times 7.7.1974)

The Chief Minister of the Punjab referring to the Khatmi Nubuwwat said the concept has been enshrined in the Constitution. But Prime Minister in deference to the sentiments of majority of the people offered to take the issue to the National Assembly and now that the matter was being discussed in the Special Committee, certain elements were trying to call for a social boycott of those who did not believe in Khatmi Nubuwwat. (Tahrik-i-Jadid would like to say with all the emphasis at its command, that those who are being boycotted believe in Khatmi Nubuwwat as much as anyone else can claim in the whole world to believe in it). On the one hand the people profess to bring back the era of Hazrat Umar - on the other they talked of a social boycott which might lead to loss of human lives, men, women and children. How could it be justified by any standard, least of all by Islamic standards he asked. (Pakistan Times 9-7-1974)

Speaking to a mammoth crowd at Dir the Prime Minister said inter alia, that he was against the social boycott which could not be justified either on human or moral ground. He asked whether it was an Islamic act to deny a section of the citizens the necessities of life. After all they were human beings, he added.

(Pakistan Times 12.7.74)

Pakistan Times said in its Editorial on 14-7-74 among other things "That the boycott calls should be issued by those who carry the banner of Khatmi Nubuwwat is astounding. As Muslims they could hardly forget the ideals of tolerance and forgiveness set by the Prophet of Islam when he did not retaliate even against his worst tormentors and only prayed for their salvation. A muslim cannot be true to his faith if he is not a good human being, if he does not respect human life, if he does not alleviate the sufferings of fellow men, and if he does not resist oppression in any form even if the oppressor is his own brother.

The all Pakistan Khatmi Nubuwwat Sunni convention was held on the 13th of July, The Pakistan Times

(*Continued on page 24*)

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Sierra Leone T.V. Speech

By M. I. MUNIR

6th April 1974

Every one of us may know that the new moon of Rabiulawwal has appeared. Rabiulawal was the month when our Holy Prophet Mohammad S.A.W. was born. So in this month let us talk about him about whom God has said "O Prophet Mohammad we have sent thee as a Blessings, as a Benefactor for the whole of the Universe and his teachings have proved to be a great blessings not only for human beings but also for animals and even for plants etc. The Holy Prophet Mohammad has been kindred to humanity, men and women, old and youg, rich and poor, Arabs and non-Arabs alike.

Leaving the details I come to a point which is very important to us living in this part of the world called by some as black Africa and whose Black people are not yet deemed fit to sit on the same table with white men, a thing which is practised in S. Africa even today. The revealed law by Almighty Allah to the Holy Mohammad S.A.W. namely Al Quranal Hakim - has settled this issue in a wise way and it says :

"O mankind, we have created you from a male and a female ; and We have made you into tribes and sub-tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he, who is the most righteous among you. Surely, Allah is All-Knowing. All Aware."

Again we find that the last sermon delivered by the Holy Prophet Mohammad (S.A.W.) on the occasion of farewell Pilgrimage at Arafat recorded that an Arab has no superiority over a non Arab and neither a red coloured man over a blackman.

The Holy Prophet Mohammad S.A.W. not only taught the golden Principle but also established important institutions where this law of Equallity is being put into practise even today. For example salat prayer is ordered five times a day to be done generally in the Mosque. I remember well it was in 1960 I was working in Tabora-Tanzania, there, in our Central Mosque the Black African used to be proud to stand for prayers shoulder to shoulder with Asians and Europeans, a thing which they never enjoyed in other places even in Churches.

Similarly all those who have performed Haj-Pilgrimage to Mecca must have enjoyed the unique occasion when all Muslims white from Europe, Yellow from Asia and black from Africa prostrated in front of their Lord at Arafat where no one even remembers any kind of distinction.

So according to Islam, the final religion brought by the Holy Prophet Mohammad S.A.W., one cannot claim the superiority to others because of his colour or tribe, but criteria of superiority in the sight of Almighty Allah is taqwa alone, Righteousness alone.

Righteousness of Hazrat Bilal a black African slave who was

(*Continued on page* 24)

Islam in this Age

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Dear listeners, Assalamo alaikum. Let me begin my Talk with verse from the Holy Quran :

اليوم اكملت لكم دينكم واتممت عليكم نعمتى ورضيت لكم الاسلام دينا

"This day have I perfected your religion for you and have completed my favours on you and have chosen Islam for you as your religion."

These are the words of God spoken to the Holy Prophet in connection with the religion that he preached to the people. Here God says that religion which had been undergoing evolution from the very beginning of man's life on this planet, has reached its climax and that it w ll never need a change as did the other religions before it. You know all the other religions that were given to mankind before the advent of the Holy Prophet were meant for a limited sphere of mankind and for a limited period of time. To say that religion has been perfected in Islam and that it will never undergo a change at any future time really tantamounts to saying that in all the ages and in all the circumstances the religion of Islam will always be practicable. And not only that much. The verse also says that God has completed His favours. That means that the practicability of this religion will always bring blessings of God. Islam will not only be practicable in all the ages, it will be the most suitable and most useful religion.

Those of you who are listening to me very attentively will excuse me if I say that I could feel the throbs of your hearts at this moment. You are thinking of the conflict of science and religion. You are also thinking of rituals of Islam like five daily prayer and thirty days of fasting during the month of Ramadhan every year. And you are saying to yourself what does this man mean? Does he know the advance that science has made. Does he know that man is talking of going to moon? Does he also mean to tell us that in this age of speed and in the present volume of business, we can still offer five daily prayers and fast in the scorching heat of the sun. Yes, what is this man talking about.

Well my dear listeners. Do not try to tell me that you have not been thinking of all these things.

Now let me tell you that if there is any religion which conflicts with the science, it is not worth its name. Such a religion must be discarded in no time. Do not follow it. Do not ask it to guide you, for it has no guidance to offer. But Islam is not such a religion. The Book of Islam—the Holy Quran—is the word of God and science is the work of God. But I hope you will not confuse science with the faulty and incomplete conclusions of some of the scientists. Wasn't there a time when the people said that the earth was flat and now they have reversed this

finding. By science I actually mean the laws of nature which either man has already explored or he is still busy with their exploration. Perhaps you will be surprised to hear that Islam lays very great stress on exploring everything in the world. We read :

ان فی خلق السموات و الارض واختلاف
الیل والنهار لآیات لاولی الباب الذین
یذکرون الله قیما و قعوداً و علی جنوبهم
و یتفکرون فی خلق السموات و الارض
ربنا ما خلقت هذا باطلا سبحنك فقنا عذاب النار

"In the creation of the heavens and the earth and in the alteration of the night and the day there are indeed signs for men of understanding. Those who remember Allah while standing, sitting and on their sides, i.e., lying down and ponder over the creation of the heavens and the earth. "our Lord, Thou hast not created this in vain ; nay, Holy art Thou, save us then from the punishment of the Fire". I can say without the slightest fear of refutation that in no other Book of any religion so few words have inspired such a large number of people to undertake the exploration of nature. It is this kind of verses of the Holy Quran which made the Muslims, scientists. And it is no exaggeration to say that every student of Muslim history can quite comfortably name a score of the Muslim scientists who helped to make the world what it is today.

In short there simply cannot be any conflict between Islam and the laws of nature or science. The two of them go hand in hand one helping or proving the other. If you are thinking of going to the moon, I shall say that Islam does not say that we should only explore the earth ; it says we should explore the other planets also. So, all that is going on in the world of science is a positive proof of the truth of the religion of Islam and also of its useful practicability. Let us think of the new inventions. But hold on, let me first recite a passage from the Holy Quran :

اذاالشمس کورت ـ و اذا النجوم انکدرت ـ
و اذا الجبال سیرت ـ و اذا العشار عطلت
و اذالوحوش حشرت ـ و اذا لبحار سجرت
و اذالنفوس زوجت ـ و اذالمودة سئلت ـ
بای ذنب قتلت ـ و اذا الصحف نشرت ـ

"When the sun is wrapped up and when the stars are obscured and when the mountains are made to move and when the camels are abandoned and when the beasts are gathered together and when the seas are made to flow forth one into the other and when people are brought together and when the girl-child buried alive is questioned about "For what crime was she killed" and when books are spread abroad.

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Splitting of mountains with dynamite, digging of canals and joining the seas (think of the suez and Panama) and printing of books. Yes, who could think of these things thirteen centuries ago. But all these things are mentioned in the Holy Quran. In fact the Holy Quran is a Book of today and tomorrow as much as it was a Book of yesterday and of the days 1,300 years back.

I am only sorry I cannot go into details otherwise I could have said many more things to show that in Islam the question of the conflict of religion and science does not arise at all. If you look into the books of Hadith you will find prophecies about the wireless and means of tronsport. It is as if the Holy Quran came at a time which could be easily considered as the Preface of the age

of science. The scientists of today should be in a better position to know these facts. As to the conformity between Islam and science, we read in the Holy Quran

افلا يتدبرون القرآن ــ ولوكان من عند غيرالله لوجدوا فيه اختلافاً كثيراً

"Will they not, then, medidate upon the Quran? Had it been from anyone other than Allah, they would surely have found therein much disagreement." The fact is that there is not only no contradiction in the Holy Quran itself, there is even no contradiction between the Holy Quran and the laws of nature of which it makes mention at great length, and to whose principles it draws our attention.

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I should now like to say a few words about the rituals of the religion of Islam. Very erroneously the idea has become prevalent that Islam is difficult religion. I am always surprised to hear people say this. In this connection we should remember two things. Virtue is nothing but obedience to the command of God and Islam has very great laxity in its instructions.

With these two things in view nobody can ever say that Islam is a difficult religion because wherever there is an unbearable hardship in your way, God has given you an alternative course to follow. You are asked to make ablution, but if you are sick or you haven't got the water for ablution, well, you are exempted from making ablution. You should make Tayammum and for it you do not need water. Again, you are asked to go to the Mosque for prayers. But you can't do that for one reason or the other— Pray anywhere you can. You are busy at the time of Zuhr, you can join it with Asr. You are busy at the time of Maghrib, you can join it with Isha. And by the way, let me tell you something that may be very interesting for you. My idea is this, that the present day world in which we are living with all the amenities and pressures of life is based on the concept of five daily prayers. And how is it? It is like this: Everybody will tell you that you should get up early in the morning and wash yourself. That is the ablution for the morning prayer. In addition to this washing we ask you to say a few words of thanks to God who has given you another day to live in. This hanks should take the form of morning prayer. After that — yes after that go and get yourself busy. Work hard. But how long. Well, let it be up to two o'clock. When you leave your desk after a hard work that you have put in, you will surely like to wash yourself. Yes do that and call it ablution for Zuhr prayer, for Zuhr prayer is offered at 2 o'clock, and then before taking your lunch talk a little with God who has helped you to complete the day's office work. We call this talk with God our Zuhr prayer. Now if you like, go, and rest. I hope you will like to go out in the late afternoon. Get ready. Dress up properly. And before doing that wash yourself and that will be ablution for Asr prayer. This prayer is offered at 4 p.m. That is the time for you to go out. Do give a minute or two to God and then go out. Did you go out for a long walk or football game. Whatever it may be, it is seven o' clock and you have come back tired. You will like to wash your hands and face. Why not make the whole ablution and then pray just a little prayer. And after that you will take your dinner and you will like to go to bed. Yes, you have every right to do that. But please hold on. If you want a very good sleep at night, do wash your hands and face and make the rest of the ablution and

take off the worries from your mind by having a talk with God - This talk we call Isha prayer. Your day has ended. The modern life requir.s us to wash ourselves five times a day, i.e. early in the morning, 2 o'clock, four o'clock, seven o'clock and then eight or nine o clock. It is Islam that has led the world to this wise division of the day. But how many of us know this fact ? Very few. And those few who know it are quite confident that Islam is as practicable today as it ever was.

(*Continued from page* 20)

set free by the Prophet raised him so much so that his white masters of Mecca had to take refuge under his flag. The piety of Hazrat Usama a son of ex-Slave Zaid made him the commander of Arabs. The key of their Righteousness was that they learnt the Holy Quran and made it their way of life. This door is opened for us even today more than this it is destined that Africans will rise and lead the world, under the banner of Islam. So let us follow the Path of Righteousness and repeat the History of Hazrat Bilal and pay homage to the great History of Hazrat Bilal and pay homage to the greatest benefactor of humanity the Holy Propht Mohammad (S.A.W.)

(*Continued from page 19*)

(15 7-74) says : "Sahibzada Faizul Hasan Faizi of Aalo Mohar Sharif released the resolution adopted at convention at a Press Conference. He called upon the Muslims not to indulge in activities that may endanger lives and properties of any citizen of the country irrespective of religions beliefs. The type of social boycott which may stop the supply of water and food to the Ahmadis was not warranted".

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Pir Abdul Latif of Zakori Sharif, a prominent religious and spiritual leader has strongly deprecated some opposition elements' bid to impose a social boycott on a section of society and has described it as a mischievous attempt to create disruption and confusion in the country.

In a Press Statement the Pir Sahib of Zakori Sharif said that those propagating such a boycott were not doing so in order to serve the cause of Islam but to further th ir own political objectives - The Pir Sahib stressed that the protagonists of the boycott in fact wanted to harm the country under the pretext of Qadiani Issue.

(Pakistan Times 18-7-74)

Maj Gen (Retd) Sayad Ghawas, the Governor of the N W.F.P, has called upon the people to show the spirit of tolerance, love and affection for their fellow countrymen so as to ensure peace and harmony in the country. He further said it was the duty of the Ulema to present the tenets of Islam in clear and forthright manner to develop the spirit of tolerance among different sections of society.

(Pakistan Times 19-7-74)